Hooperus Redivivus:

OR,

PAUL Preaching at *ROME.*

BEING AN

EXPOSITION

OF

ROMANS XIII.

Intended as a CHECK to the ſeducing and inflammatory Attempts of modern Patriotiſm in Oppoſition to Civil Government.

By JOHN HOOPER,
Late Lord Biſhop of GLOCESTER.

From all Sedition, privy Conſpiracy, and Rebellion — Good Lord deliver us.

Church of England.

Non nobiſmet ipſis nati ſumus, partem PATRIA vindicat, partem amici.

CICERO.

With an ADDRESS to the PATRIOTIC MINISTERS in *America.*

LONDON:
Printed 1583. Re-printed 1775.
Sold by E. JOHNSON, in Ave-Mary Lane.
[Price Threepence.]



TO THE

PATRIOTIC MINISTERS

IN

AMERICA.

REVEREND GENTLEMEN,

HOW far the principles by which you have been actuated in your late publications, are to be defended by the Religion you profeſs, the ſyſtem of politics you embrace, or the ideas you may have formed of true patriotiſm, I take not upon me to determine; but that you have not learned your religion in the ſchool of Chriſt, that your ſyſtem of politics is not derived from the ſacred writings, and that your ideas of patriotiſm oppoſe the *liberty and virtue* which chriſtianity

teaches, is what every ſincere friend to it cannot deny.

" The liberty of man in ſociety, ſays " the great Mr LOCKE, is to be under " no other legiſlative power but that " eſtabliſhed by conſent, in the Com- " monwealth, nor under the domi- " nion of any will, or reſtraint of any " law; but what that legiſlature ſhall " enact, according to the truſt put " in it." It is very evident to an impartial obſerver, that the conduct of our American brethren is a notorious offence to this moſt juſt and natural idea of the liberty of man in ſociety. And therefore to encourage or to attempt a defence of ſuch proceedings, can never promote the cauſe of *liberty and virtue* *.

" Wherever any number of men, " ſays the ſame ingenious and maſ- " terly

* See Dr SMITH's preface.

" terly writer, are ſo united into one
" ſociety, as to grant every one his
" executive power of the law of na-
" ture, and to reſign it to the public:
" there and there only is a *political*
" *and civil ſociety*. And this is done
" whenever any number of men in the
" ſtate of nature, enter into ſociety
" to make one people, one body po-
" litic, under one ſupreme govern-
" ment: or elſe when any one joins
" himſelf to, and incorporates with
" any government already made: for
" hereby he authorizes the ſociety,
" or which is all one, the legiſlature
" thereof, to make laws for him as
" the public good of the ſociety ſhall
" require. And when any number
" of men have ſo conſented to make
" one community or government,
" they have thereby made that com-
" munity one body, with a power to
" act as one body, which is only by

" the will and determination of the " *majority*: and ſo every one is bound " by that conſent to be concluded by " the *majority*; and the act of the *ma-* " *jority* paſſes for the act of the whole, " and of courſe determines, as hav- " ing, by the law of nature and rea- " ſon, the power of the whole. And " thus every man by conſenting with " others to make one body politic, " under one government, puts himſelf " under an obligation to ſubmit to " the determination of the *majority*, " and to be concluded by it."

If it be inquired whether any thing beſide an expreſs conſent of any man entering into any ſociety, makes him a perfect member of that ſociety, a ſubject of that government?—it may be replied in the words of the ſame author in his incomparable treatiſes of civil government, that, " every " man,

" man, who hath any poſſeſſion, or " enjoyment of any part of the do- " minions of any government, doth " thereby give his *tacit conſent*, and is " as far forth obliged to obedience to " the laws of that government, dur- " ing ſuch enjoyment, as any one " under it." And as it is impoſſible that government ſhould be ſupported without great charge, it is fit that every one who enjoys his ſhare of protection under them, ſhould contribute his proportion towards their maintenance, and ſubmit to thoſe laws appointed for that purpoſe by the *majority* of the legiſlative power: to which all the reſt are and muſt be ſubordinate.

Theſe are the ſentiments which ſeem to be warmly contended for by all the honeſt friends of civil liberty, and avowed enemies to licentiouſneſs, an-

archy, and confuſion. So that whoever, under the ſpecious pretence of uncommon zeal for the ſafety of his countrymen, or under the ſanction of miſguided patriotiſm, oppoſes that authority which is founded in the conſtitution and laws of the government, is guilty of *Rebellion*; and whoever they be who juſtify ſuch oppoſition, though under the cloke of ſuperior piety, are truly and properly *rebels*.

Yours, &c.

Philopatriæ.

To my very loving, and dearly beloved fellow labourers in the word of God, and brethren in Chriſt, WILLIAM JENINS, *Dean of the Cathedral Church in* Gloceſter, JOHN WILLIAMS, LL. D. *and Chancellor, and to the reſt of all the Church appointed there to ſerve the living God, with all other, Archdeacons, Officials, Deans, Parſons, Vicars and Curates, within this the King's Majeſties dioceſe of* Gloceſter, *grace, and mercy from the Lord ever living, in the blood of Jeſus Chriſt our only Saviour.*

IF the dangers and perils of St *Paul*'s time, dearly beloved, miniſtered and gave occaſion unto him, for to fear of the loſs of ſuch people as then were converted unto the knowledge and underſtanding of God's holy word, leſt by negligence or corrupt doctrine of the Biſhops and Paſtors, they might be ſeduced and brought into error: doubtleſs the dangers of this our time, that be not only to be feared, leſt ſuch as know the truth, be by error ſeduced and brought from the truth, or elſe by continuance in ungodly life, continue in the Truth in vain: But alſo that the moſt part of people be yet ignorant, and not converted unto the truth, ſhould miniſter and give occaſion unto us a great deal more to be vigilant and circumſpect: not only to keep thoſe in truth, to whom God hath revealed it: But alſo to win and convert with all prayer, diligence, preaching, and other inſtruc-

tion, ſuch as yet be ignorant and out of the way, unto the truth and knowledge of God's word. And ſo much the rather, becauſe we ſee by experience, and alſo feel it in ourſelves, that the juſt God is offended and angry with our ſins, and will not be contented with theſe troubles, miſeries and croſſes, that already he layeth upon us, but doth doubtleſs prepare and make ready many more and more grievous. Our office therefore is to be diligent and circumſpect for the people of God; and now, the hand of God being ſtretched forth, to admoniſh the flock committed unto our charges in time, leſt they die, and their blood be required at our hands. Certain I am, that our ſins be the only cauſe wherefore this moſt juſt God is offended, and certain we be, that the only way and means to pleaſe and quiet him again, is to leave and waſh away our ſins. What the ſins of the people be wherewithal God is thus offended, you that have the overſight of them know, or ye ought to know. I mean not to deſcend particularly to any ſin, leſt peradventure I might ſeem to be timorous and over-hardy, to judge more than I perfectly know: or elſe in naming ſuch ſins, as many good ſimple people have not heard of, might rather learn to augment the evil they know, than to learn the good they know not. It is the duty of every good paſtor and curate, diligently to ſearch and know what virtue is moſt meet to be com-

commended, and what vice moſt to be reprehended in the Church that he ſerveth. I will leave therefore the unknown evils unto me to the ſhepherd of every pariſh, requiring him to mark the ſins of the people after, and by the eſtimation of God's word, and thereby to ponder the condition of his people, leſt that he cauſe them, and do the ſame himſelf, ſwallow a camel, and be choked with a flee: leap over a block, and ſtumble at a ſtraw. Before all things, ſee that the people know their commandments, and the works thereof, appertaining unto God, in the firſt table, that they honour no wrong nor falſe God, nor yet the true God a wrong way: but as he hath commanded himſelf, in the old Teſtament and the new. And alſo that they avoid all ſuch ſins, faults, and diſobedience, as be contrary to the commandments of God, in the ſecond table. And for a help unto you, and alſo to the people in this behalf, I have ſet forth here the thirteenth Chapter of St *Paul* to the *Romans*, which intreateth of all the ſecond table, and duties of a chriſtian man, how he ſhould uſe himſelf with, and towards all ſorts of people. Moſt heartily praying you, and alſo in God's name, and the king's majeſty's name command you, that as many as ſerveth any cure within this dioceſs, that cannot for lack of learning or exerciſe, teach or preach himſelf to the people the like doctrine, that they do every day read unto

to the people this thirteenth chapter, as I have here ſet it forth; that the people may learn to know, love, and fear the better the King's majeſty, and other ſuch Magiſtrates as be by him appointed over the people. And all ſuch as God hath given grace of preaching unto, in their ſermons, ſhall oftentimes inculcate and perſuade this argument and rule of obedience unto the people. And the cauſe why I have written on this chapter more than another, and think it very expedient to be now taught unto the people, is the great and dangerous offences and ſins of the richer ſort of people, and alſo of the poor, both in this ſhire, and alſo others the king's majeſty's, in this realm. And certain I am that both of them ſhall die eternally, if they amend not. Wherefore to deliver my ſoul, I give ſuch as be commended by God and the king's majeſty unto my charge, warning of the judgment and damnation to come before. The rich man ſo incroacheth, gathereth together, and obtaineth ſo much into his own hands, that he alone poſſeſſeth the earth, liveth thereby, and his poor neighbours ready to die for lack, ſo that he is brought into Tantalus' pain, meat and drink, cattle and corn enough on every ſide of him, yet ſhall rather die for lack than that unſatiable and never contented, covetous perſons will prize their goods ſo as poor men, their wives and their children may be able to buy reaſonable pennyworths of

God's

God's abundant plenty, and riches that he bringeth out of the earth. Theſe men, except they repent, cannot be ſaved, nor be partakers of the merits of Chriſt's paſſion. For God would the rich to give unto the poor: but our men that care neither for God nor the king's laws, will neither give nor ſell whatſoever neceſſity do require. If they would not care for God's word, yet ſhould they have reſpect to nature and to their country, though the poor man be not a rich man, yet is he a chriſtian, and thy countryman, of whom nature and countryſhip requireth thee to have compaſſion. The poor man, partly provoked by neceſſity and need, and partly of unchriſtian hatred and diſdain he hath at his neighbour's wealth and proſperity, conſpireth, worketh, provoketh, and deſireth by all means to oppreſs and rob his richer neighbour; and will by force, ſtrength, treaſon, ſedition, commotion, aſſemblance, and gathering together of ſuch as he is himſelf, againſt God's laws, God's ordinances, magiſtrates, and ſuperior powers, take away and uſurp every man's goods, he careth not how. Not remembering the judgment and terrible damnation of God, for his ſo doing, and that it is his bounden duty to ſuffer and bear ſuch needs and neceſſities, as God layeth upon us for our ſins. And that upon pain of hell fire, no man ſhould revenge his own wrongs, but commend himſelf to God, who can and will hear the

prayers

prayers of the poor in their troubles and needs. And that they ſhould offer their ſupplications to the king's majeſty, and to ſuch other as be appointed for the redreſs of ſuch oppreſſion and wrongs: and not to take weapons, armour and force againſt God and his ordinances. In caſe the king's majeſty and the reſt appointed to ſee poor mens cauſes redreſſed, will not hearken to their clamour, doubtleſs the ire and vengeance of God will puniſh them, and ſo much the rather, if the people quietly and obediently commend their cauſes unto him, the which if they do not, they periſh eternally. For there is no traiterous nor ſeditious man can be ſaved, but obedient and quiet men ſhall inherit the kingdom of heaven; and ſuch as ſuffer wrong, and not ſuch as do wrong, or intend to revenge by ſtrength their own wrongs. Therefore to keep the people of this dioceſe from the diſpleaſure of God and their king, and myſelf from everlaſting damnation, I require you moſt diligently to teach them this chapter every week, one part of it the Saturday at evenſong: the other, the Sunday at the morning prayer, and the third part, the Sunday at evenſong. Thus fare ye all well, and God give us grace all, well to diſcharge our offices commended unto us.

Yours with all my heart,

Brother and fellow-preacher,

John Gloceſter.

TO THE

CHRISTIAN READER.

THE office and duty of a chriſtian man, is contained in two parts. The firſt, that he uſe himſelf aright and reverently with God. The ſecond, that he uſe him comely and honeſtly with man. In the Epiſtle to the *Romans*, from the beginning, St *Paul* hath fully and ſufficiently declared the duty and office of men towards God: towards the end, he declareth how we may honeſtly do our duties towards men. Both theſe offices muſt diligently be known and exerciſed. And becauſe a civil and outward life, ſeem it never ſo honeſt, is mere and very hypocriſy, and cannot pleaſe God, except the mind and ſoul inwardly be well affected towards him: I think it convenient briefly to declare wherein St *Paul* in this epiſtle doth put the religion of the heart of man, towards God: and then we ſhall the better deſcend unto ſuch duties and offices, as appertaineth to all manner of perſons, as well public as private.

Firſt, St *Paul* perceiveth that the grace and promiſes of God cannot be known of man,

man, until ſuch time as he be brought to a knowledge and diſpleaſure of his ſins. The Phyſician and Phyſick be unprofitable unto ſuch as know not that they be ſick, as Chriſt ſaid, I came not to call the juſt, but ſinners to repentance (*a*). Therefore we muſt know the wound of our ſouls, and the ſickneſs of ſin, before we can get any profit by the grace of God. We muſt confeſs that all men and women, except Chriſt, are born the children of ire and of God's diſpleaſure, and that we bear about in us ſin, that always repugneth the Spirit, whereby we are aſcertained that we be always ſubject unto ſin (*b*), as St *Paul* ſayeth, he concludeth all men under ſin, becauſe he might have mercy upon all, ſeeing we are all ſinners, and the reward of ſin, is death (*c*). St *Paul*'s concluſion, where he ſayeth, we are all born the children of God's diſpleaſure (*d*), is true. How then may we be delivered from this great ire and diſpleaſure? By the mercy of God the Father towards us, that firſt loved us, ere we loved him, while we were yet his enemies (*e*). But what is that, wherewithal we may be annexed and reconciled unto God by his mercy, when there is no good thing in us, but all filthy and ſinful? It is Jeſus Chriſt, the Son of God, moſt dear beloved,

(*a*) Matt. ix. (*b*) Rom. xi. (*c*) Rom. vi.
(*d*) Epheſ. ii. (*e*) 1 John iv. Rom. v.

beloved, in whom the Father is contented, and by whom he is reconciled unto all ſinners that repent, and believe his promiſes, for the merits and ſhedding of Chriſt's blood, his dear beloved Son (*f*). After that we ſee and perceive ſo great a mercy and pity of our heavenly Father, that would not favour nor ſpare his only Son, to die for our redemption, but gave him to the moſt cruel and vile death of the croſs for us, how ſhould not we truſt to ſo merciful a Father in all our troubles and adverſities, whether they be of body or ſoul? Why ſhould we not call only upon ſo merciful a God. If we do thus amend our lives, believe his promiſes, and ſtudy a better life, we ſhall not only be ſaved by his mercy, but alſo glad to ſerve him, and walk before him in innocency and pureneſs of life: and alſo obediently and quietly in the world, give reverence and love to all perſons accordingly: to whom honour, honour: to whom love, love: to whom juſtice, juſtice: to whom mercy, mercy. Unto this chriſtian quietneſs, reverence, love and fear, doth all the ſcripture exhort us, and chiefly this preſent thirteenth chapter to the *Romans*. For the underſtanding whereof the better, I note at the beginning a certain diverſity and difference of perſons. There

(*f*) Matt. iii. 17. Epheſ. xii. Col. i. 2. Rom. viii. Phil. ii.

There be, and ever hath been, ſome public perſons and ſome private perſons. Public perſons, be thoſe that bear any office, rule, regiment or dominion, in a commonwealth: as a King with all his Juſtices, Mayors, Sheriffs, Bailiffs, Conſtables, and other. Private perſons, are ſuch as be ſubjects, and under theſe officers. Theſe two perſons muſt be diverſely uſed, and the duty that is due unto the one is not due unto the other in civil reſpects. And ſeeing we muſt live with both theſe perſons and ſtates appointed to be in the world by almighty God, St *Paul* in this chapter is very diligent to teach and inſtruct us how we ſhould live accordingly in truth and honeſty towards them both.

AN

AN EXPOSITION ON ROMANS XIII.

The Diviſion of the Chapter.

Part I. Why the ſuperior powers ſhould be obeyed.

Part II. How we be debtors of love to the public perſon and Magiſtrate, and to the private perſon that is a ſubject, indifferently.

Part III. Containeth an exhortation to innocency and honeſty of life, that the truth being once known and received, every man ſhould abſtain and keep himſelf from filthineſs and unclean life.

The Text.

Let every ſoul ſubmit himſelf unto the authority of the higher powers.

SAINT *Paul* pronounceth generally, that every Soul, that is to ſay, every man ſhould be obedient unto the higher power, in a kingdom and monarchy, where one is appointed to rule: all the ſubjects of the ſame realm

realm are bound to obey the King appointed by God, of what condition, ſtate or degree, ſoever they be; as the King himſelf is bound to be obedient unto the law, and unto God, whereas the laws be not contrary to the law of God and the law of nature. And here is no exception to be made. No man in a kingdom is or ought to be privileged or exempt from the obedience of the King, which is the higher power. And the eccleſiaſtical laws, that do exempt and privilege any ſpiritual (as they be called) or temporal perſon from this general rule, Every man be obedient to the higher power, is damnable and heretical: manifeſtly condemned by the Word of God. For Chriſt and his Apoſtles payed tribute, and other duties, unto the higher powers of the earth (*a*).

And the powers that here St *Paul* ſpeaketh of, be not only Kings and Emperors, but alſo ſuch as be appointed to any public office and common regiment, either for a King, where as is a Kingdom, or in the place of a King, where as the ſtate of the commonwealth is no monarchy, but a rule and dominion, commended to many. To all theſe St *Paul* commandeth obedience, honour, reverence, and love to be borne. And this is eſpecially to be noted in St *Paul*, that he ſaith ſimply and plainly, we ſhould obey the higher powers, to confute, argue, and reprehend thoſe that cloke and excuſe

(*a*) Matt. xvii. 24. Rom. xiii.

excuſe their diſobedience, either for the age of the rulers, or elſe for conditions and manners of the rulers. And that age diſchargeth no man for diſobedience, the word of God declareth, how that he was preſent to help young Kings, and to defend them in their under age (*b*), as it is to be ſeen by king *Joſias*. Alſo God puniſheth young Kings as often as they walk not after his word, as it is to be ſeen by *Jehoiacim* (*c*), that was crowned in the eighth year of his age, and within three months and ten days, for the ſins he committed before God, he was taken priſoner by *Nebuchadnezzar*. Even ſo was *Manaſſes*, being of twelve years of age. Neither doth the manners and conditions of the Magiſtrates excuſe our diſobedience, tho' they be nought. For *Paul* biddeth us look upon the power and authority of the higher powers: and not upon their manners. And St *Peter* commandeth the ſervants to obey their Maſters, though they be evil (*d*). So *Joſeph* obeyed *Pharaoh*, and Chriſt our Saviour *Pilate*, St *Paul*, the emperors of *Rome*, *Caligula* and *Nero*. And when St *Paul* commandeth us to be obedient, he meaneth not only we ſhould ſpeak reverently and honourably of the higher power, or make courteſy unto him, but to obey the laws ſet forth by the powers, except they command things againſt God's laws: then

(*b*) 2 Chron. xxi. (*c*) 2 Chron. xxxvi. (*d*) 1 Pet. ii

then muſt (*e*) we obey God more than men, and yet not to ſtrive and fight with the Magiſtrates, but ſuffer patiently death rather than to offend God: or elſe our obedience is nothing but hypocriſy and diſſimulation: Who would accept of his own child's making of courteſy, when all his facts be contrary to his commandments? What maſter would be content, or think his ſervant did his duty in putting off his cap, and in his doings contemneth all his maſter's laws and commandments? The laws of a magiſtrate be of two conditions and ſorts: either they concern God or man. If they concern or appertain to God, either they be according to the word of God, or contrary to the word of God. If they be according to the word of God, of neceſſity and bondage, upon pain of damnation, they muſt be obeyed. If they be repugnant to the word of God, they ſhould not be obeyed. Yet rather ſhould a man ſuffer death than to defend himſelf by force and violent reſiſting of the ſuperior powers, as Chriſt, his Apoſtles, and the Prophets ſuffered.

If the laws concern and appertain unto man, and unto things civil, they muſt ſimply without exception be obeyed, except they repugn, and be contrary to the law of nature. As (*f*) *Pharaoh*'s laws and commandments was to the midwives, that they ſhould have killed all the men children

(*e*) Acts v. (*f*) Exod. i.

dren that the women of Iſraelites brought forth. Seeing St *Paul* commandeth us to give obedience unto the higher powers, how much be theſe men worthy hell fire, that reſiſt them both with hand, heart, and tongue? In the book of (g) *Exodus* the people is commanded not to ſpeak evil of the higher powers: read the place, and learn to deteſt and abhor thoſe runagates that in every tavern and taphouſe, ſpew out their blaſphemous and traiterous talks againſt the magiſtrates, when they ſhould rather look upon their own faults, and ſtudy to amend them. And alſo pray God to do the ſame in the magiſtrates, that it might pleaſe him of his great mercy, to amend and redreſs all things that be amiſs.

After that St *Paul* hath generally commanded all men to be obedient to the higher powers, he ſheweth the cauſes wherefore they ſhould be obeyed:

For there is no power (ſaith he) but of God. The powers that be, are ordained of God. Whoſoever therefore reſiſteth power, reſiſteth the ordinance of God.

BEcauſe that naturally there is in every man a certain deſire of liberty, and to live without ſubjection, and all manner of laws, except ſuch as pleaſe himſelf, St *Paul* is not content generally to exhort and

(g) Exod. xxii.

and command all men to obedience of the higher powers, but giveth many great and weighty cauſes, wherefore men ſhould be obedient and in ſubjection unto them.

The firſt is, becauſe the office of a magiſtrate, is the ordinance of God: and ſeeing all the ordinances and powers of God are to be obeyed, neceſſarily it followeth, that without all tergiverſation, hypocriſy, and colluſion, the magiſtrate muſt be obeyed; except we will ſay, in ſome reſpects God is not to be obeyed. And of this reaſon of St *Paul*, we muſt note, firſt the dignity and honour of a public perſon, that his office and place is the ordinance and appointment of God. And therefore the magiſtrates be called Gods in the holy ſcripture (*b*). For no man can come to the office of a magiſtrate, but by the permiſſion and ſufferance of God. Many times ſome perſons come unto the place of a ruler by falſe and prepoſterous means, as thoſe do that for a private lucre, or private hatred to others, put up themſelves, and pull down thoſe that God hath appointed. But ſuch ungodly coming to honour God ſuffereth, and appointeth for the ſins of the people ſuch evil and diſſembling hypocrites to reign. But let the king and magiſtrate be as wicked as can be deviſed and thought, yet is his office and place the ordinance and appointment of God, and there-

(*b*) Exod. xxii. Pſal. lxxxii.

therefore to be obeyed. And as it is the ſubjects duty to obey them, ſo is it their duty to watch and be circumſpect, that they trouble nor unquiet any thing in their offices contrary to the word of God, whoſe officers they be. In caſe they do, although the ſubjects may not, nor upon pain of eternal damnation, ought not by force nor violence to reſiſt the officer in his high power, yet he ſhould, and is bound to think himſelf, that God can and will as well revenge the abuſe of his office in him, as puniſh the ſubject for the diſobedience of his ordinances towards the higher power.

If it be true what St *Paul* ſaith, the higher power to be the ordinance of God, it is very damnable iniquity, that for any private affection, or other unjuſt oppreſſions, for any man to depoſe the magiſtrates from their places and honour appointed by God, or elſe privily or openly, craftily, or violently, to go about to change or alter the ſtate and ordinance of God: and therewithal God is ſore offended, as it doth appearby the grudging and murmuring of the people againſt *Moſes* in the deſert (*i*), the which thoughts and conſpiracies of the people againſt their magiſtrate and governor, the Lord puniſhed with death, and killed them all before they came to the land of *Canaan*(*k*.) For even as kings and magiſtrates be appointed and ordained of

(*i*) 1 Sam. viii. (*k*) Numb. xiv.

God, even ſo be they alſo defended by him, as it appeareth by *David*, *Joſaphat*, and others(*l*). And the ſedition and treaſon redounded always to the deſtruction of the people at length, as is to be ſeen in *Abſalom*, *Ahithophel*, *Catiline Brutus*, *Caſſius*, and other that deſtroyed not only themſelves, but alſo the people, by ſuch treaſon and diſobedience againſt the ordinance and appointment of God: as ye may ſee here by the text of St *Paul* that followeth, which is his ſecond cauſe why the higher powers ſhould be obeyed. And as he ſaid firſt, they ſhould be obeyed, becauſe their place and authority is the ordinance of God: ſo now in his ſecond cauſe he ſheweth, what great danger and peril it is, to reſiſt and diſobey God's ordinances.

The text.

And they that reſiſt ſhall receive to themſelves damnation.

AS though he had ſaid, leſt ye ſhould think it a light thing, but a trifling matter to withſtand and diſobey the magiſtrates, underſtand ye that in your ſo doing ye withſtand and fight againſt God, and therefore ye provoke his judgment and vengeance againſt yourſelves, and be culpable and guilty of God's everlaſting diſpleaſure, if ye repent not, and give over your obſtinate

(*l*) 2 Sam. xvii. 18.

nate and diſobedient rebellion. Here St *Paul* hath ſet forth the end and ſucceſs of ſedition, treaſon, conſpiracy, and rebellion, to ſay, deſtruction both of body and ſoul. Who is able to contend and fight with God, and overcome him? Is not he only almighty, and only ſtrength?

Abſalom, with a thouſand traitors againſt one true ſubject, prevaileth not againſt his father *David*, but died the death of a traitor. Even ſo did thoſe whom I before named. And as St *Paul* ſpeaketh here, ſo ſpeaketh Chriſt to *Peter*. He that ſtriketh with the ſword, ſhall periſh by the ſword(*m*). If God's word be true (as it cannot be falſe) all ſuch as do by thought, word or deed, intend to trouble, unquiet, change, alter, move or reſiſt the ordinance of God, which is the magiſtrates and higher powers, muſt needs of neceſſity periſh, as well in this world as in the world to come, except they repent, and ceaſe from doing of evil. Now goeth St *Paul* forth with the text.

The Text.

For rulers be not to be feared of ſuch as do well, but of ſuch as do evil.

BY theſe words St *Paul* declareth two things. Firſt he warneth the magiſtrate of his office, leſt when he ſhall perceive it to be the ordinance of God, and

(*m*) Matt. xxvi.

that no man ſhould more reſiſt and contrary it, than to reſiſt and contrary God; ſhould wax arrogant and proud, and begin to favour and flatter himſelf too much under the title and pretence of God's power. But God forbid (ſaith St *Paul*) that the magiſtrate ſhould think any ſuch thing; he ſhould remember rather that he is appointed to his place to defend, help, and preſerve ſuch as be good, and puniſh ſuch as be nought and evil. This commandment did God command to the higher powers in the commonwealth of the *Iſraelites*, and that they ſhould not lift up their hearts above their brothers, but to uſe indifference and juſtice with all indifferently, without exception of perſons (*n*): as ye may read in the holy ſcripture.

The ſecond part of St *Paul*'s words commendeth the magiſtrates for their utility and commodity in the commonwealth, becauſe that by their authority evil doers among the people are puniſhed and corrected: that honeſt and true men may live in reſt and quietneſs. And for this commodity and neceſſary uſe we be bound to obey them. For through their diligence, labour and pains, under God, we eat, hear the word of God, labour, bring up youth, houſholds be in quietneſs, the goods, thereof, with Cities, Towns, and Villages of the

(*n*) Exod. xviii. Numb. xxvii. Deut. i. 16, and 17. Pſal. lxxii. lxxxii. ci.

the realm. Theſe commodities be great, and worthy of thanks, eſpecially to God, and then to the higher power.

St *Paul* followeth his purpoſe with theſe words.

The Text.

Wilt thou be without fear of the higher power? Do well then, and ſo ſhalt thou be praiſed of them.

WHereas before he ſaid the higher power was a fear to evil doers, in theſe words he ſheweth how men may be without fear of the magiſtrates, to ſay, if men do well; for well-doing pleaſeth God's order, and God's order being pleaſed, feareth not, nor puniſheth the well doer. And whereas St *Paul* ſpeaketh of fear to the higher power, we muſt underſtand, that fear is of two ſorts, one is of love and good will annexed, and knit with reverence and love, and this fear is only in godly and virtuous men, that delight to be ordered and ruled after the order and appointment of God.

The other fear, is annexed with ſpite, hatred, envy, and diſdain, that wiſheth there were no order, law, nor magiſtrates, and thoſe that be to deſtroy them, or to bring them out of credit and eſtimation among the people. This fear is wicked and damnable, and a teſtimony of an evil

and curſed conſcience, and forbidden here in this place by St *Paul*. St *Paul* continueth in the commendation of the magiſtrates, ſaying,

The Text.

For he is the Miniſter of God, for thy wealth.

HERE St *Paul* addeth another commendation of the higher power, the which conſiſteth in two members, wherefore he ſhould be obeyed. The firſt is, becauſe he is the miniſter of God. The ſecond, becauſe he was inſtituted and appointed by God for the wealth and commodity of the ſubject. In this, that St *Paul* calleth him the miniſter of God, he putteth the ſubject in mind again, that whoſoever contemn or diſobey the higher power, contemneth and diſobeyeth God. And ſo ſaith Chriſt, whoſo contemneth ſuch as I appoint and ſend, contemneth me (*o*). And the ſame ſaid God unto *Moſes*, "They have not caſt off thee, but me." Alſo the magiſtrate there is warned to take heed he does nothing but as the miniſter of God, to rule and govern after his word (*p*). For this God requireth of him, that he be a faithful miniſter. And whenſoever he begin to wax lofty, haughty, arrogant and proud, let him remember St *Paul*'s words, that he is but a miniſter (*q*.)

And

(*o*) Luke x. (*p*) Deut. xvii. (*q*) 1 Cor. iv.

And whereas St *Paul* ſaith, the magiſtrate is ordained for the wealth of the people: he muſt take heed of the end whereunto he is appointed, and be indeed as God would him to be, a wealth and ſalvation of the people, to defend juſt cauſes, and to condemn ſuch as be unjuſt, to remove falſe and ſuperſtitious religion, and to plant true and godly religion, to maintain ſuch as profit the church and flock of Chriſt, and to remove ſuch as hinder and deceive them. St *Paul* now proſecuteth his matter, and ſheweth who ſhould fear the higher powers, with theſe words,

The Text.

If thou do evil, then fear, for he beareth not a ſword for nought: but he is the miniſter of God, to take puniſhment of them that do evil.

EVEN as St *Paul* ſaith here, that the cauſe of fear to an evil man, is that the magiſtrate beareth a ſword: Even ſo doth he declare that it is not enough for the magiſtrate to bear a ſword, but to uſe and execute the ſword, as the ſins of the people require, to puniſh and kill them, if the law ſo find them guilty: and for fear of the uſe of the ſword, which is not in vain, they ſhould keep evil doers in obedience and fear, and ſo much the more, becauſe he is the miniſter of God, and his

puniſhment is the very hand and will of God, when he puniſheth evil doers. And it is not he that killeth but God, whoſe place he occupieth, being a magiſtrate and higher power. For God commandeth him to puniſh, and not to favour ſuch evil and naughty perſons (*r*).

It is very deviliſhneſs to accuſe the magiſtrates of evil doings, when they puniſh or put to death evil doers; ſeeing in their this doing, they be none others but God's miniſters. And whereas the ſcripture forbiddeth puniſhment and revenging, it meaneth that no private man ſhould revenge his own cauſe, nor fight at his pleaſure, but rather ſuffer wrongs, if the law will not redreſs it. And if the judge and magiſtrate in a cauſe of the law, for lucre, fear, love, friendſhip, or any other reſpect, kill any man that is not worthy by the law to die, the judge and magiſtrate is a very murderer. And ſo he is, if he ſave any man that the law condemneth. For he is, as St *Paul* ſaith, a miniſter of God, who never ſaveth one, and condemneth the other in like cauſes. St *Paul*, when he hath ſufficiently declared the dignity and honour of the higher power, gathereth by two neceſſary cauſes more, that the magiſtrate is to be obeyed, with theſe words,

The Text.

Wherefore ye muſt needs obey, not for fear of vengeance only, but alſo becauſe of conſcience.

(*r*) Exod. xxiii. 22. Lev. xix. 20. Deut. xix.

THE one cauſe wherefore we muſt obey, is the fear of pain and puniſhment, the which the magiſtrate muſt miniſter by the commandment of God; unto all ſuch as diſobey and contemn the ordinance of God. The other is conſcience, for although the magiſtrate do not ſee nor know how thou doſt diſobey and break the order of God: or elſe if thou couldeſt by power and ſtrength, overcome the magiſtrates, yet thy conſcience is bound to obey, and that for many cauſes. Firſt, becauſe the magiſtrate is the ordinance of God, then becauſe diſobedience and breaking of God's law, troubleth the public and common peace, and giveth others ſtomach and incouragement to diſobey. All theſe evils followeth diſobedience, that which of conſcience we are bound to eſchew and avoid. There be ſome ſo indurate and paſt grace, that think themſelves not bound to obey this order and higher power, appointed and commanded of God, but doubtleſs thoſe ſhall periſh with their captains, as *Ahitophel* did with his *Abſalom.*

If the higher power command any thing contrary unto God's word, they ſhould not be obeyed. Notwithſtanding, there ſhould be ſuch modeſty and ſoberneſs uſed, as ſhould be without all violence, force and rebellion. As *Peter* and *John* uſed, ſaying, God is more to be obeyed than man. And

ſo in ſaying of truth, they continued in the truth, without moving of ſedition and ſuffered death for the truth, as *Fabian* and *Cyprian*, holy martyrs, and records of God, ſuffered in *Africa*, under *Decius* the Emperor of *Rome*. How we are bound in conſcience to obey them, St *Paul* declareth further, ſaying,

The Text.

And even for this cauſe pay ye tribute, for they are God's miniſters appointed to the ſame purpoſe.

IF we were not bound in conſcience to obey them, we ſhould not need to pay tribute unto them, but ſeeing we ought to pay tribute, taxes, and ſubſidies, we know they do defend us againſt all force, violence, and wrongs of our Enemies. Therefore tribute is a note and knowledge of our obedience, which we muſt pay willingly and gladly, of duty, as Chriſt ſaith, Give unto God, that which is God's, and to the emperor, that which is the emperor's.

St *Paul* ſheweth the cauſe why tribute ought to be paid unto the higher powers, becauſe, ſaith he, they be ordained of God, to preſerve and defend the commonwealth in peace and quietneſs: to puniſh the evil, and to defend the good. And without the magiſtrates help this cannot be done, as you may read, in the book of the *Judges*, how

how the people fell into all miſchief, when they wanted a lawful magiſtrate and ſuperior power, and every man did as it ſeemed beſt in his own eyes. And in the prophet *Iſaiah* (*r*), the Lord threateneth the wicked *Jeruſalem*, becauſe there was none in it worthy to bear rule. Even as ſubjects be bound to obey this higher power, ſo muſt the higher power alway take heed that virtue and good men be commended, and evil men with ſin and diſobedience puniſhed. Now followeth the ſecond part of the chapter.

The Text.

Give to every man therefore his duty, tribute, to whom tribute belongeth, cuſtom, to whom cuſtom is due: fear, to whom fear belongeth: honour, to whom honour pertaineth.

WHEN St *Paul* hath ſufficiently told us our duties to the higher power, he deſcendeth from that particularity, and one ſort of perſons to a generality, how we ſhould do our duties to all manner of perſons. Firſt, generally he ſaith, we ſhould give every man his due. Then numbereth he certain kinds and particulars of duties. Tribute we owe to kings and magiſtrates, that we muſt faithfully pay or elſe the withholders commit theft, and therefore Chriſt payed tribute.

Cuſtom

(*r*) Iſaiah iii.

Cuſtom is the revenues or profits that cometh by land, or trade of merchandize, and in this point, faith muſt be kept to all men, according to the laws appointed by the higher power.

Fear is due unto God, the king, to parents, and to all other of whom we be holpen in body or ſoul, and ſo is honour due likewiſe. Therefore ſaith the law, Fear God, honour the King, honour Father and Mother, &c. Ariſe to a hoary Head (*s*). St *Paul* breaketh his diſputation of duties, and will tarry no longer in the enumeration and numbering of the parts and particulars of duties, but preferreth altogether to charity, in this wiſe.

The Text.

Owe nothing to any man, but to love one the other.

AS though he had ſaid, what needeth it to write much of duties, contracts, of buying, lendings, and ſuch other like things? Let charity be the rule of all theſe things, unto the which, if the ſubject ſubmit himſelf, he will uſe his higher power none otherwiſe than he would be uſed himſelf if he were an higher power: the higher power, the ſubject none otherwiſe than though he were a ſubject himſelf, whatſoever thing agreeth with charity is good. Whatſoever agreeth not with charity, is evil.

(*s*) 1 Pet. ii. Exod. xx.

evil. But many men cannot tell what charity is. And therefore it is no marvel tho' all their doings be againſt charity. Charity is a fervent deſire and earneſt ſtudy to do well unto all men, yea, even with the hurt of him that doth it, if neceſſity ſo requireth, as St *Paul* teacheth. And St *John* ſaith, Chriſt gave his life for us, and we ought to give ours for our brothers. The effects, properties, and conditions of this charity St *Paul* ſheweth (*t*), and ſaith, charity ſuffereth, will not do evil for evil, looketh not her own profit (*u*), charity will not conſpire nor work traiterouſly, but pray for them that perſecute her. Thus St *Paul* declareth that we be debtors to keep peace and quietneſs among our neighbours, and to do all men good as long as we live. Faith makes us free before God in Chriſt Jeſu, charity maketh us ſervants to our neighbours for the love of Chriſt. St *Paul* proveth by examples, that charity ſhould be the rule of all our doings with theſe words that follow,

The Text.

For he that loveth another, fulfilleth the law. For theſe commandments, Thou ſhalt not commit adultery, thou ſhalt not kill, thou ſhalt not ſteal, thou ſhalt not bear falſe witneſs, thou ſhalt not deſire, and ſo forth, (if there be any other commandment) they are all comprehended in this ſaying, Love thy neighbour as thyſelf.

(*t*) Phil. ii. (*u*) 1 John iii.

A Wonderful commendation of charity, that whoſo obſerveth her, fulfilleth the whole law, meaning the law that appertaineth for the duty and offices to be done between man and man. And not that any man can ſatisfy the law before God, ſaving only Chriſt: no, nor all parts towards man: for no man loveth his neighbour ſo fervently, as the law of God requireth. Yet St *Paul* ſaith we fulfil the law when we give ourſelves earneſtly and wholly, as much as lieth in us, to work that law. And then our lack and imperfection, ſhall be profited and accounted full and ſufficient for Chriſt's ſake: he addeth yet another commendation of charity,

The Text.

Love hurteth not his neighbour.

THAT is to ſay: he that hath a chriſtian love cannot hurt his neighbour. By this rule men may know whether they have charity, or not: for in caſe we diminiſh the goods of our neighbours, whether they be of his body or his ſoul, or elſe of his poſſeſſions, honour, place, or dignity. Or if we increaſe not theſe goods towards all men if we may, there is no charity in us. Or elſe, if we diminiſh not their evils and troubles, as we may, either if we do the evils in any ſort by ourſelves, or by other,

other, we have no charity in us. By this rule we may now know, whether we love our brothers or not: and duly examining ourſelves, we ſhall ſee how far we be from charity, and that it is an eaſy thing to ſpeak and talk of charity, and a very hard matter to practiſe and lead our lives according to charity.

For if we had as much charity as we profeſs to have, we ſhould ſatisfy all the law, as St *Paul* ſaith.

The Text.

Therefore is love the fulfilling of the law.

MEaning by the law, the ſecond table of the ten commandments, in the which is contained the duty and office of every man, to all manner of perſons, of what condition ſoever they be. As for the law of the firſt table, which containeth the religion of God, fear, faith, love, prayer, obedience, patience, right uſe of ſacraments, with ſuch other as appertaineth only unto God, and be the fountain and original of all good works. For here his argument and ſtate is to tell what men ſhould do to men, and in the firſt table is declared what man ſhould do to God, fully and ſufficiently: theſe two former parts, ſufficiently declared by St *Paul*, he followeth with the third part of the chapter, which containeth an exhortation unto innocency and honeſty of life.

Becauſe

The Text.

Becauſe we know the ſeaſon, how that it is time we ſhould awake now out of ſleep.

HItherto St *Paul* hath taught how chriſtian men ſhould behave themſelves, not only towards the publick perſon, the king and magiſtrate, whom they be bound to honour and obey: but alſo towards private perſons, that bear no office, whom they be bound to love. And that the ſame obedience, to the higher power and love towards all men, may the better preſerve and continue, he addeth now an exhortation to honeſt living, and godly converſation, which he taketh metaphorically, or by ſimilitude of the time: ſaying, it is mete we ſhould live honeſtly now, for it is time, meaning by the time the ſeaſon and time, wherein the grace of God in Chriſt Jeſu is preached and opened to the world, the which ſhould not give us occaſion of wickedneſs and ſin: but rather wake us out of our ſleep, and to rear us out of ſin.

Here mark what the apoſtle calleth ſleep, and what to riſe and wake out of ſleep. Sleep is a ſtupor and deadneſs of the mind that reſteth, and is aſleep in evil and miſchief, and careth not for the law, nor will of God, but will follow religion of will, phantaſies, idolatry, ſuperſtition, ignorance, and all ungodly converſation, without all fear,

fear, feeling, or remorſe of God's diſpleaſure. In this ſleep reſteth all idolators, obſtinate, drunken, covetous, envious, ſeditious, traiterous, adulterous, ſlanderous, proud, and negligent perſons, that feel not, nor repent not, though they be ſunk down even to the bottom and very dregs of theſe evils. From this ſleep the goſpel of Chriſt provoketh, excitateth and ſtirreth, if obſtinacy have not endured and made hard our hearts. And would have us to correct and amend ourſelves, and idolatrical judgment in religion from our wills, to honeſty and obedience, and to a new life, that we might be new creatures in the Lord, and to be ready to all ſervice and obedience, both of God and his word, that we might have a true, old, and patriarchal, prophetical, and apoſtolical faith, like fear, like love, like obedience of the magiſtrates, and like charity towards all men. For all they that walk not in theſe virtues, ſleep yet in their ſins, and never felt yet the light of the goſpel, whoſe marvelous nature and condition St *Paul* ſheweth in the words that follow.

The Text.

For now is our ſalvation nearer than when we believed.

AS though he had ſaid, of congruence and decentneſs, it is mete that we ſhould now live honeſtly and godly in all love

love and obedience, for our ſalvation is now nearer unto us by the preaching of the goſpel, which ſaveth us by Chriſt, than it was before time by preaching of the law or philoſophy, when we thought to be ſaved by the ceremonies and works of them. Of this text of St *Paul*, we ſee what is the nature and condition of all men (*v*), that then they muſt truſt and hope while they be in a falſe religion, ſo did the *Jews* ſeek to be ſaved, and required juſtice of the law. So did the Phariſees, and exalt themſelves above Chriſt and his apoſtles. Therefore, St *Paul* ſaith here, than when we believed, to ſay by the works of the law and the doctrine of men, we ſhould be ſaved. But this faith was an error and a lye, for we know our ſalvation to be by the preaching of the goſpel.

The ſecond we learn of theſe words is, that only the goſpel ſheweth and openeth unto us our ſalvation, and doth not deceive us, and therefore it is called the power of God, to all that believe (*w*). Let us therefore embrace and receive this only goſpel obediently and thankfully, which the Lord willed his apoſtles to teach unto all the world, and willed that their ſucceſſors ſhould do the ſame, as they do never almoſt, the more the pity. St *Paul* tarrieth, and goeth forth with his metaphor and figure, ſaying,

The

(*v*) Rom. i. (*w*) Luke xxiv. Rom. i.

The Text.

The night is paſſed, and the day is come nigh.

THE night is called the time of falſe doctrine and ignorance, in which men live naughtily unpuniſhed, whereas the true light, Chriſt and his word is not preached, their yet greateſt virtue is accounted vice, and vice accounted for virtue, and ſins rebuked, are excuſed and extenuated. So is all true judgment taken from the world, for in the night no man can judge colours. In Papiſtry you ſee matrimony judged to be inceſt, the uſe of God's creatures fleſh and ſuch like, to be hereſy. Again, manifeſt idolatry taken for the honouring of God: Monkery for perfect life: Whoredom, for mockery, and not worth a halfpenny pardon, &c. The day that St *Paul* ſpeaketh hereof, is the time wherein the goſpel of Chriſt is opened to the world, the which bringeth not only true doctrine, but alſo life everlaſting. For Chriſt is the light of the world. If then Chriſt, the very Son and brightneſs of God, hath illuminated us, we muſt, ſaith St *Paul*, diligently walk in him, and live an honeſt and virtuous life, as he exhorteth earneſtly in the words that followeth,

The Text.

Let us therefore caſt away the deeds of darkneſs, and let us put on the armour of light,

as

as men walking honeſtly in the day-light: not in eating and drinking, neither in chambering and wantonneſs, neither in ſtrife and envying.

THIS exhortation of St *Paul*, conſiſteth in two parts, in the one, he ſheweth what we ſhould not do, in the other, what we ſhould do.

The firſt, what we ſhould not, exhorting us to caſt off the works of darkneſs. Theſe works be the ſins we ſhould be aſhamed to do openly, and in the ſight of the world: and ſo they be called the ſins of darkneſs; becauſe they love darkneſs: therefore Chriſt ſaith, This is the condemnation, that light is come into the world, and men loved darkneſs better than light: their works were evil: every man that doeth evil, hateth the light, and cometh not to the light, leſt his works ſhould be rebuked. Such works, pleaſant unto darkneſs, St *Paul* here willeth us to caſt away. And the thing that we caſt away we have not. As many therefore as tarry in theſe ſins, as long as he tarryeth, he is no chriſtian man.

The firſt thing that he exhorteth us to do, is to put on the armour of light, that is to ſay, to work good works, of the which we ſhould not be aſhamed, neither before God, neither man: but boldly and honeſtly to walk in them. St *Paul* calleth the firſt works of a chriſtian man, armour, by the name of war, becauſe a chriſtian man's

man's life, is a perpetual and a continual fight and battle againſt the devil, the world, the fleſh and ſin: the crafts of the devil be marvellous ſubtil and dangerous, in caſe our hearts be not well fenced with fruits in Chriſt Jeſu, and with fear we ſhould be overcome. And if he ſo do, no remedy, except we repent, we ſhall be the everlaſting enemies of God. If in Chriſt we reſiſt and overcome, we ſhall have in him all the glory and honour that he hath won in heaven for us.

St *Paul* annexeth three capital and dangerous evils that we muſt eſchew. The firſt, that we be aware of inordinate eating and drinking. Here is the abuſe of meats and drinks forbidden, and not the meats and drinks itſelf. From the which vices Chriſt himſelf exhorteth us (*x*), and *Iſaiah* the prophet, and *Solomon* in his proverbs.

The other capital evil, is incontinent and unchaſte living; by the which words, he condemneth all ſchortation, adultery, and whoredom, and all uncleanlineſs (*y*). And in removing of theſe incontinences he commendeth chaſte and pure matrimony between man and wife.

The third capital evil that we muſt avoid, is ſtrife and contention: againſt the which writeth St *James* (*z*), the which riſeth many

(*x*) Luke xxii. Iſaiah iii. 28. Prov. xxiii.
(*y*) 1 Cor. vi. Epheſ. v. (*z*) Chap. iii.

many times of the bitter zeal of him that is admoniſhed for his faults, againſt him that admoniſheth. How much this vice is contrary unto charity, St *Paul* ſheweth, when he ſaith, if that one of you bite the other, take heed one conſume not the other. Where ſuch contentions and ſtrife be, there is no charity. St *Paul* after theſe evils returneth again to that we ſhould do, ſaying,

The Text.

But put ye on the Lord Jeſus Chriſt.

TO put on a thing, figuratively taken, is exactly and ſtudiouſly to follow and to purſue a thing. So he doth on *Hercules*'s perſon, that expreſſeth and ſhoweth forth the facts of *Hercules*. So to put on Chriſt, is to accommodate and apply our faith and works to the example of his life and doctrine, as he biddeth us to believe, ſo to believe: as he biddeth us to work, even ſo to work: and not to follow our own imagination. St *Paul* concludeth the chapter with a leſſon which we ſhould avoid and eſchew.

The Text.

And do not the cares of the fleſh, to fulfil them.

THAT is to ſay, do not the thing that the fleſh ſwadeth and would have thee to

to do, neither live not after the affection of the fleſh. This is the ſum and concluſion of a chriſtian life, that we follow not the luſts and deſires of our corrupt nature. The neceſſities of our fleſh, we muſt help, that it may ſerve us, and not we it: as the Lord give us grace ſo do. *Amen.*

FINIS.

